The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

CHAUTAUQUA (U. S. A.) No. III.

BY C. P. HARD.

While persons are sending their names to Rev. W. J. Gladwin, Book Agent, in Bombay, for the noble new missionary quarterly entitled, as expressive of its range of vision, "The whole World," they will be highly pleased ultimately with their own action if they will also secure from him "*The Chautauquan*" for 1880, and the coming years, if the world endures. I am sending thirty specimen copies by a missionary who leaves for India October first.

But what is "The *Chautauquan?*" Then after the manner of the preludes of Rev. Joseph Cook, who, by the way is coming to India (isn't that a joy?) I must tell you about the *C. L. S. C.* What is that? No American patent medicine; a Yankee notion however! It is a visible idea of Dr. J. H. Vincent, whose name is now mentioned for the first time in this series of letters for the reason that we want to have the setting approached first, before we see the gem. Dr. Vincent is Chautauqua. He insists, no doubt very properly, on linking for futurity with his name that of the president of the grounds. Lewis H. Miller Esq. of Akron, Ohio, has helped efficiently to give the productions of Dr. Vincent's genius a local habitation and a name. Dr. V. is the superintendent of Instruction of Chautauqua, a divine in the Methodist Fpiscepal Church, and for many years Secretary of our Sunday School Union. Seven years ago he became the Moses of the Sunday school world, calling them out into "the wilderness," and thither representatives of almost all nations have come, speakers being brought from England, and many coming from Canada, which is but a few miles north of the grounds. Indeed a Cosmopolitan spirit has prevailed. For example, allusions to the noble Queen of England have brought out that chief of the applauses at Chautauqua, the waving of the white pocket handkerchiefs by the ten thousand at a time.

Two years ago, after consulting the poet Bryant, Joseph Cook, and other men of broad vision as to human needs and capacity, Dr. Vincent projected the *Chautauqua Literary and Scientific Circle*, which has proved so popular that eighteen thousand have already becomes it students, and it is confidently believed that the figures will rise to 25,000 before the end of this year. It is a four year's course of study, requiring about forty minutes a day, designed to give somewhat of the College student's outlook over the field of knowledge, resulting in a qualification on the part of mothers, for instance, to guide the widening thought of their children, and helping many persons to discover their own mental tastes and adaptations, so that they can pursue such lines of study as a specialty.

For example, the studies for 1880—80 are as follows:—

1. *Ancient Biography;* Cyrus to Alexander, by Abbott; price 80 cents. (I believe a rupee is worth about 44 cents.)

2. *Hypatia*; a story of the fifth century, by Charles Kingsley; price 15, 50, 80 cents, according to style.

3. *Church History;* by Bishop Hurst, an outline, 50 cents.

4. *The Tongue of Fire;* by Dr. Arthur, the eminent divine of England; 35, or 50 cents.

5. *The Art af Speech;* Logic and Rhetoric, by Dr. Townsend, 50 cents.

6. *Chautauqua Library;* No. 2, English history and literature continued, about 80 cents.

7. *The Chautauquan;* a monthly paper, forty eight pages in each of ten numbers, each page 12 by 8 inches two columns to a page, excellent paper and type. Each volume will contain some books of the course published as serials e. g., "Universal History" by R. Wheatley D. D. commencing with October, and to be continued through the year. It will have many magnificient lectures which, delivered at Chautauqua by eminent thinkers in their departments, have cost the management large sums of money. *Behold the repast, as given in the Specimen number, for September.*

Phidias by Dr. Lord; The world as I find it; Communicate knowledge, by Dr. Vincent; Osiris; The torrent; what a neighborly heart can do, by Dr. A. Macleod; Temperance; The inner vision; The progress of Christianity; Edward Stanley's family, by the Dean; C.L.S.C.— Health in the family; Plea for dumb animals; Some noxious insects; C.L.S.C. round table; The dawn of history; Self-culture; Notes on International S. S. lessons (as each month); Teaching adult classes; A parable for children, by Frank Beard; Retrospect; C. school of languages; The teachers' retreat; The Tonic Sol Fa system; Sunrise at Chautauqua; Editor's outlook; S. S. Centennial; Book notices; English literature; Correspondence; To our readers." The Chautauqua, for one year of ten copies, will cost one dollar, in America. Mr. Gladwin, of the Methodist Book Concern, Fort, Bombay, can give prices for India. As to the C.L S.C. course, the *Chantauquan* and the books in the cheaper editions will cost only four dollars and ten cents. The membership fee is fifty cents a year. This is applied to meet the expense of the circulars and monthly cards and the examination papers as to each study sent to every student. The central office thus keeps in communication with every pupil. Circles may be formed for weekly or monthly study, and the blanks filled by individuals and reports forwarded to Dr. Vincent, Plainfield, New Jersey U. S. A. This would be an enjoyable course of study for English or Eurasian, or native Christian or Hindoo. As this is not speculation, willl the papers of India please copy this article.

THE LATE PROFESSOR RAMCHANDRA.

(Communicated).

THE sorrowful tidings of the death of Professor Ramchandra have already been received; and we have now the melancholy satisfaction of laying before our readers a brief sketch of the edifying and useful career of that exemplary follower of Christ, who was as eminently distinguished for his great attainments, theological, scientific, and literary, as for his devotion to the cause of the Gospel aud his large-hearted charity, and general usefulness to his fellowmen. This biographical notice is derived from the columns of a vernacular newspaper, published at Patialla, in the *Urdu* dialect, from which it has been translated. Ramchandra was born at Paneput, in the Delhi district of North-Western India, in 1831, but we have little precise information regarding his parentage or the worldly circumstances of his family. He was however an alumnus of the Delhi College, in which he assiduously prosecuted his studies up to his twentieth year, when he left that instruction. During his collegiate course, he shone prominently as a gifted and zealous student, and evinced especially great ardour and proficiency in Mathematics. The Arabic and Persian languages, in their ancient classical form, were also the objects of his zealous study.

We find that the early aim of this gifted and excellent man, was the Christian and pariotic one of benefitting his countrymen by the advancement of education amongst them; and with this praiseworthy object, he edited a newspaper in Urdu, called "*Fawayedun Nazareen,*" ["Benefits to enquirers,"] which was especially designed to teach the inhabitants of these Eastern regions the great benifits derivable by them from the civilisation and culture of the Western world. Some time after he set up another paper, the "Mohib-i-Hind" (or Friend of India"), which flourished for many years, and proved even more succesful in its admirable object than the former, had done.

In the beginning of 1850, he produced a treatise on Mathematics for the use of students, for which Government awarded him a prize of Rupees 2,000 and a *khillut*, or robe of honour, and the work attracted the favourable notice of some of the English Universities, and the learned Professor produced besides some other remarkable works amongst which was a most able discourse upon the doctrine of the Holy Trinity.

Until the year 1852, however, Professor Ramchundra had held the tenets of the Unitarian faith; but in that year the light of the Holy Spirit was vouchsafed to him in a manner which may, without profanity, be deemed as sudden and striking as was the divine mercy which arrested Saul on his journey to Tarsus, transforming the implacable persecutor of Christianity into the great apostle Paul. For on going to a prayer

meeting, Ramchundra suddenly perceived and realized the power of prayer, and at once acknowledged Christ as his Saviour.

After this remarkable event, Professor Ramchandra set himself to combatting the Deistic doctrine and other errors of the Mohomedan faith, by fresh publications which were also levelled at the errors of various other forms of belief, all of which, he had sedulously inquired into.

A few years after embracing Christianity, he had produced, in *Urdu*, two remarkable works—1, "Weakness of the Koran" and 2, "The changes undergone by the Koran." And it was natural these polemical works should have raised up violent hatred against their author on the part of the Mohamedans; and on the outbreak of the Indian mutinies, which developed into fierce rebellion, Ramchundra's life was greatly imperilled, and had it not been for the faithful devotion of friends who sheltered him, he would doubtless have paid the penalty of his Christian zeal by martyrdom. A number of the rebels having entered a city he was in, happening to learn of his presence went in search of him, but being just timely apprized of their approach, he barely succeeded in escaping in disguise into the hills.

After the cessation of these deplorable troubles Ramchandra obtained the professorship of Mathematics at the Rurkee College; but he was soon afterwards appointed by Government, Head Master of a new school established in Delhi, a post he held several years with distinction.

In 1862, the Professor became Tutor to the Maharajah Mohindur Singh of Patialla, and during five years, ably discharged his duties in that honourable capacity; after which he resigned the appointment for private reasons of his own. But some eighteen months subsequently, that Prince's successor recalled the Professor and evinced his esteem for him by valuable presents, the gift of an estate, and the high appointment of Director of Public Instruction in the Patialla State, in which, under his able and energetic direction, learning flourished greatly.

Only three years ago, in 1877, Professor Ramchandra went again to Delhi, and finally became Tutor to His Highness, the present Maharajah of Patialla; but it grieves us now to state that on the 3rd of April last year, the Professor had an attack of paralysis and fell generally into ill-health; and symptoms of dysentery, fever and liver complaint manifested themselves during last August; and though a slight improvement took place, the incessant labours of years, with advancing age, told prematurely upon an overworked system; and the zealous disciple of our Blessed Lord, the gifted Professor, the active and charitable benefactor of his fellowmen, was mercifully permitted to enter into the rest of his Divine Master.

All the Christian virtues seemed united in Professor Ramchandra. Not only was he appreciated and held in sincere affection and high esteem by all classes of Christians but the Hindus also widely testified the same feelings towards him; and the Mohomedans themselves at last rendered him justice. For, apart from mere learning and religious polemics, he manifested his earnest charity and benevolence to all alike, by generously dispensing large and substantial succor to the poor. His solicitude for the spiritual and corporeal wants of his fellowmen displayed itself besides by his gift annually of one thousand rupees to the Bishop of Lahore, in a benevolent cause. In concluding this brief record of the earthly course of a man like our lamented brother we have the sustaining and encouraging solace that this mere notice of a life well spent will have at least the practical value of many a far lengthier sermon.

P. SHESHADRI.

Poona 23rd Oct. 1880.

WEEKLY REVIEW.

—THE soldier makes himself over unreservedly to his commanding officer, to be controlled by him in all things. His own will is abdicated that the will of the general may rule. But though he makes himself over unreservedly, he does not make himself over unconditionally. There is a virtual compact, with obligations on both sides; the soldier is to obey orders, but it is tacitly understood that they who assume control of all his movements, will realize their responsibility in the matter, and not order him recklessly into positions where he can only lose his life without accomplishing any good to any body. We fear that this tacit obligation has not always been observed. The sortie from Kandahar that took the men out of their place of safety within the fort, to throw them down where the enemy's fire could tell most effectively upon them, seems to have been one of those frightful abuses of the generous confidence of the soldier, which we cannot but regard as most culpable. It looks very much as though the leaders of the British force were ashamed of the precipitation with which they had acted in abandoning the city to shut themselves up in the Fort, at the time of the panic caused by the return of General Burrows' 'annihilated' force; and so, to make amends, and prove that they could fight as well as others, they ordered this disastrous sortie.

—GENERAL Roberts is about to embark in Bombay, and there will he great efforts made to *fête* the conquering hero. It seems to us rather humiliating that there should be such laudations. Like a wise general, he had done every thing to secure the defeat of the enemy when he should attack him, by the well-disciplined and sufficiently numerous force brought to bear upon him; and inasmuch as he was enabled to dissipate the army of Ayoub Khan without any great loss of life on his own part, he deserves honourable mention. This is very different however from the sort of glorification that probably awaits him in England. If he had not succeeded at the Argandab, it would have been a terrible reproach; but surely we have not reached that depth where a man becomes a hero simply by the fact that he was not the victim of a great disaster. It appears to us that in all the wars lately waged by England, the design of Providence has been to wean England from that wretched love of military glory that has spoilt so many good pages of history for us. If General Burrows' little force had maintained its ground in the presence of an enemy so many times its superior in numbers, that would indeed have been a triumph for English arms. Yet every such triumph only relegates to a greater distance the day when nations shall discover that the most irrational of all means of settling international quarrels, is a military campaign.

—THE Nynee Tal station is not to be abandoned. Twelve houses are condemned as unsafe, and other measures are recommended which, it is believed, will supply a sufficient guarantee for the safety of the station. Some have their doubts, still.

—A GENTLEMAN of the Bombay Civil Service has written a pamphlet which the *Spectator* has reviewed, recommending that all religion, in any sense whatever comprehended by theologians, should be abandoned and superseded by the single idea of Duty. He would have men ignore God and a future state of existence. It is not usually thought a safe thing in this world to let servants determine for themselves what their duties are. Most masters would feel that in the great majority of instances their interests would materially suffer, by such an arrangement. Even in the India Civil Service, this would not be thought a very safe rule of action. Much more, if servants could persuade themselves that there was no Master in the case, no one over them to call them to account for their failures, may it not be supposed that they would arrange their convictions of duty according to the rule of personal convenience? Mr. Whitworth, the author of the pamphlet, may have a sense of duty that could safely be trusted, but he tells us himself that he has been religiously brought up, and there appears ground for the belief that he owes to religion more than he is willing to renounce in departing from her. But how about the great majority of men? Have they such an intelligent perception of duty? Have they any special admiration for it? Mr. W. says:

"I heard a preacher once expatiate on God's power and love as shown in the structure of an animal. He took the mole as an example, and explained how its every part was perfectly adapted to the peculiar manner of its life. But what if a ploughman kills the mole? Carefully provided as all its properties were, they have all failed."

In other words unless the mole were immortal, nothing in its structure could prove the power and goodness of its Creator. This seems to us absurd. God has made the mole with reference to a certain amount of well-being to be enjoyed during its life-time; but has made it mortal, liable to cease to be. We cannot think very highly of the religious sentiment of one who allows the multitudinous proofs of infinite goodness, wisdom and power encompassing on at every step, to be snatched from him by such contemptible skepticism.

—THE Philadelphia *Times* of the 23d ult. contains an account of the public reception of the delegates to the Pan-Presbyterian Council, at the Academy of Fine Arts in that place. The *Times* says:

"Had the grave old fathers who composed the famous Westminster Assembly, or those who solemnly sat with their hats on their heads in the equally celebrated Synod of Dort, stumbled last night into the Academy of Fine Arts, they would have been bewildered by the new phases assumed by Presbyterianism and the combined representation of Reformed faith and doctrine. They would have seen such a reception as has never before on this continent been given to any religious association. Solomon in all his glory had nothing like it. Well would it have been if the hunted Cameronians of Scotland and the persecuted martyrs of the Netherlands and the banished Huguenots of France could have looked forward to the occasion when civil and religious society could take pleasure in meeting in such a demonstration as that of last night. Citizens in every walk of

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life came in great numbers to welcome the representatives of the Reformed faith from every part of the civilized world."

The Governor of the State and the Mayor of Philadelphia gave addresses of welcome, and Dr. Cairns of Edinburgh responded. Other addresses were then made, including one from General McClellan, one of the delegates, and, in conclusion, one from the Rev. Narayan Sheshadri of Bombay, who is thus reported :

The learned gentleman said he was constrained to thank the city of Philadelphia for the warm reception they had given the strangers who had come to them.

A reception, he continued, that I knew would be given, because several years before I attended a similar convocation in this country. Since my arrival in this country I have traveled much over the country and for the pleasure of my trip I am indebted to one of the best of your sons, Mr. George H. Stuart. At the close of last year he wrote me, expressing his desire that I should attend the sessions of the Presbyterian Alliance in this city of brothers and sisters, according to your own device. I came not only as a delegate from the Free Presbyterian Church of Bombay, but also to meet old friends, whose friendship would make me as useful as remaining in my own country. Many whom I have met in Scotland have taken a noble part in evangelizing the world. In Ceylon, China, Japan, in the whole world the Anglo-Saxon race has secured a foothold. On my trip to this convention I visited nearly all the missionary stations in the countries I passed through, and, having seen the work going on, I am more than ever convinced that now is the time for Christians to put forth their energies, for God is blessing not one, but many countries. The broad expanse of India, nearly as large as these United States, and comprising nineteen nations, is one throughout—no north, no south, no east or west. Wherever the missionary stations are, the Gospel truths have leavened the masses, and the millions of China and Japan will be brought to the love of Jesus Christ by the influence of your people. What does this close contact with the people of those countries mean? God is pursuing the same method He pursued of old for the conversion of nations, and in this manner He will turn the idolatry of Hindostan into love for Him. We meet as Presbyterians, but with no sectional feeling. We are sent forth as messengers of God to bring other nations to the knowledge of Christ. In China the English carry with them a mysterious awe, and this indicates that he was placed here by God with this influence to be used for the glory of God.

The delegates were about 600 in number. One side of the *Times* is taken up with notices of the distinguished men among the delegates, and Mr. Sheshadri has a place in this gallery.

—THEY who have money and they who have only sinews, more or less developed, come together on the principle of demand and supply. Free trade might be suffered to mould and fashion the relations between these two classes, were human nature not what it is. The men that have money wish to get the greatest amount of work out of the operatives, for the smallest amount of wages; and it troubles them little if the constitutions of the work-people give way under the excess of work demanded, as the market will readily supply them with others to take their places. The interposition of the State with Factory Bills, is necessary, specially to save the young, children from 8 years of age to 14, from being worked beyond their strength. The Mill Owners of Bombay have of course such confidence in their own enlightenment and kindly feeling and freedom from covetousness, that they cannot see any reason for legislation of the kind specified. But even allowing them to be all honourable men, of singular disinterestedness, no one can say into whose hands these factories may pass to-morrow. There are some among our Native fellow-townsmen, who feel more or less uneasy at the idea of the injury that may be done to the rising generation by the stunting of their faculties through overwork, and another Memorial to the Legislative Council for India has been prepared by them in the hope that it may have some effect in modifying the Bill which is now before that body, and which with probably soon become law. The Memorialists ask that *children* (8 years to 14) may be distinguished from *young persons*, and that the hours of employment for children should be seven hours the most, including one hour for relaxation. The Bill as it stands, provides for 9 hours. They also ask that the hours of employment for adults should be nine, including one for meals, rest &c. We can hardly expect that our Legislators will accept of such a low maximum for adults, as it appears not sufficiently to recognize the difference between the mature and the immatnre; especially as one day of rest in the week, besides occasional holidays, is asked for. We trust that the representations of this Memorial, backed up as they are by an admirable address of Mr. Hector, himself a Mill-owner, by remarks of Dr. Weir and Dr. Lumsdaine, will receive the attention they deserve. In England the mills work 56½ hours a week; in India 80 hours, and sometimes even 98 hours!

—THE *Pioneer* is pleased to surrender some columns to the report of a Lecture by Dr. Olcott, in which he tells of having seen some five hundred apparitions of dead persons, and seen them tilt up a piano on two of its feet, remove it a foot from its place, and convey an arm-chair from one part of the room to another. Well, if this is all that they can do, it does not seem worth the trouble of calling them; *le jeu ne vaut pas la chandelle.*

—THERE has been a panic at Benares, occasioned by a report that in order to insure success in building the bridge over the Ganges, the Government were proposing to offer in sacrifice the lives of a certain number of men and children, and had commissioned the domes (sweepers) to kidnap the necessary number of victims, at night. Under the influence of this panic, servants would not go to their homes at night, and schools were emptied. We have known a dozen of these panics since we came to India, all originating in the same idea, that every great material work needed to be preceded or inaugurated by the sacrifice of human victims. Who is responsible for the continued hold that this idea has upon the Native mind? We are prone to flatter ourselves that the Natives cannot fail to perceive how free our minds are from superstition, and how lofty and equitable are the principles by which the English are guided; yet here we see that after the English have been a century in the country, the mass of the Natives are ready to impute to them a belief in the efficacy of human sacrifices.

—A RUMOUR was current at the beginning of the week that Abdoul Rahman had been murdered at Cabul. There has been no confirmation of the rumour, and it is now discredited. It may be as well for our politicians to prepare for such a contingency. The mere fact that the English have placed him where he is, is enough to bring upon him the enmity of his own people.

—THE English Government have at length come to see the necessity of taking some energetic measure to subdue the incipient rebellion of the Irish home rulers. The leading men are to be prosecuted.

—THE following extracts from a letter received by a friend from an English lady resident in France, will, we think, be read with interest by some of our readers and awaken prayer on behalf of a land where there is such defective knowledge of God and of His Son Jesus Christ.

"I could not understand how so much wickedness and indifference to morals and religion could be shown where every Sunday the church was fuller than in many of our country parishes, whilst on the grand *fetes* they were crammed; but the first commandment of the Church (there are six) enlightened me. A Catholic is obliged to hear a mass every Sunday, from the Gospel to 'Ite, Missa est,' and so, to keep them, *nolens volens*, the sermon is given in the middle of the service and they are obliged to hear it. This being a strict rule, they get up early, go to 6 a.m. Mass, get home before 7, and work or spend the rest of the day as they like, because they have done their duty to Church and to conscience. I know no woman, even in this place with its bad reputation, who would brave public opinion by not attending some kind of mass every Sunday. But not three fourths of the men go, except on the four or five great fetes when even the worst go to see and be seen. Have we an honest servant? It is sure to be some poor, ignorant, often half-witted creature full of superstition and in fear of the priests. It is sad to say, but it is true, and this gives the Roman-Catholics reason when they say that only those that have lost *la foi* are worthless. The truth is those who cast off the old religion are as barques in a tempest; nothing replaces it. It seems as if something disgusts men, or is wanting in their old faith; by degrees they ignore religion of any kind, and end disbelievers, godless, blasphemous, ignoring even an eternity. The most enlightened Catholics are quite aware of this falling-off, and do their best to bolster up the cause, by money and prayers. I always thought the low Church views exaggerated, their stories of the misuse and abuse of the confessional absurd and one-sided; but now I know by my own ears what kind of conversation is carried on under the cover of secrecy. Yes, our poor abused low Church with all its fancies and antics, is right at the root. No greater mischief could happen to Christianity than the introduction of habitual confession in the Church of England. The chief aim of all religion should be to win souls to God by our example; by our life led even in a little corner, we can do our little part. Every English man and woman abroad can do much by observance of the Lord's day and by general probity, and, it is pleasant to know that we are as a nation honoured for our honesty and fair dealing. I remember being once quite scandalized at hearing a clergyman say that he prayed daily for the unity of the R. C. and Anglican Churches, adding that it was only Mariolatry that constituted any real difference and difficulty. I thought he was mistaken, but now I see that it is the one stumbling block. All do not believe in purgatory or in the efficacy of prayers for the dead; many look upon the confession as a mere form better left unobligatory; the denial of the cup to the laity, a precaution taken in evil times and retained unwisely; but all look upon the Virgin Mary as an intercessor, and even Madame, who has as little devotion to the Queen of heaven as any one I know here, will not give up her early notions and ideas. Thus one day she said: Yes, the Virgin Mary must

be astonished at the devotion paid to her; as you say, there is really very little about her in the New Testament. The Catholic journals again are very enlightening; the most pious ones are the most astonishing. What has kept my mind more clear and my spirit more enlightened has been a daily paper from England. It is dear, and unnecessary as a medium of news, but so necessary for the soul; it keeps my views broad, my intelligence on the alert and I soon found was the despair of the Roman Catholics. A good article, an English view of the Vatican, and the daily views of French doings in a good journal, do an immense amount of good.

—Bro. Morton, pastor M. E. Church, Bellary, reminds us that Rs. 1400 are urgently needed to liquidate the church debt.

The Bombay Guardian.

SATURDAY, OCTOBER 30, 1880.

INTERNATIONAL BIBLE STUDY.

November 7th, 1880. *Genesis* XIII. 1-18.

The sins of the patriarchs are not a very pleasant subject of contemplation. We are the more annoyed with the good men because their sins are not such as we are tempted to; and the failures of faith seem to us unpardonable in those who knew so much about faith in God Perhaps sufficient fidelity has not been shown by those who made out this scheme of lessons, in presenting these questionable proceedings. God had but a little space in his record for the biography of Abraham; but he would no more let the patriarch's failures of faith go unpourtrayed, than he would let the triumphs of his faith be unrecorded. We cannot afford to lose sight of the fact that a revelation of man was as necessary as a revelation of God; and the Bible is offensive to men as much because of its representation of humanity, as because of its presentation of the character of God. The loathsomeness of sin is seen not chiefly in those who are wholly given up to it, but in the righteous, in those whose characters have been largely brought under the influence of grace. One of the great lessons set forth in the sins of those who have been specially favoured of God, is the terrible persistency of sin, and the solemn warning is conveyed to us from the monumental men of Scripture, Let him that thinketh he standeth, take heed lest he fall. Abraham was called the friend of God; so was Adam; but Adam fell.

"And Abram said unto Lot, Let there be no strife I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." 8. Abram had not been unduly exalted by his temporal prosperity; and so far from resenting the want of deference to his superior title, he did his utmost to maintain peace. Sin makes people egregiously stupid; another has taken your goods, and then you allow him to take that which is ten times more valuable, your peace! How many families in our own day have been rent asunder, to the great triumph of the adversary and the reproach of the Church of Christ, through neglecting Christ's plain teaching; some material thing about which the quarrel arose being treated as of vastly more importance than the fruits of the Spirit, love, joy, peace, long-suffering, patience.

"Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left." 9. Faith in God enables the Christian to give the first choice to others. Men are every where contending for the first choice; they hurry to the train, the steamer, the lecture, the sermon, that they may secure to themselves if possible, the first chance. Our Lord points out a very different rule of action. "Sit down in the lowest room;" in the place that others would regard as inferior; thus giving to others the preferential choice. Faith teaches us that it is safe to do this; assures us that God will look after our real interests, and that we shall not lose any thing that we need to have. Let me then concede to others what they so covet, the first choice, as regards accommodations, as regards the privilege of being heard, as regards appointments, as regards a thousand details of life. He that believeth shall not make haste. Lot seemed to make a very good selection, and possibly there were some among Abram's herdmen who thought that Lot would have the best of it. But it turned out very differently.

There is a good degree of harmony among the different Protestant Missions, so that they respect each other's labours and boundaries. But sometimes a Mission claiming to represent Catholic interests, is put down side by side in a district with evangelical missions long established. Then we need not wonder if the 'herdmen' of these two missions, begin a strife of a most unfortunate character. The land is not able to bear them, because of their essential diversity. They who strive not, but commit their cause to the Lord, will have the blessing of the Lord.

"Lot chose him all the plain of Jordan. Lot dwelt in the cities of the plain, and pitched his tent towards Sodom." 11, 12. The liberty of choosing, what a divine thing it is when consecrated to divine Love; but what a suicidal thing when associated with selfishness. With reference to our daily choices we need ever to offer the prayer, Lead us not into temptation. A man can receive nothing except it be given him of God. Anything else may be beautiful to the eye and enchanting to the mind, but it will prove a snare and a delusion, if it come to us by our choice and not God's.

"All the land which thou seest, to thee will I give it, and to thy seed forever." 15. The faith which enables us to yield to others priority of choice, secures to us the choice of God, and that is found to be 'passing knowledge.' To thee and to thy seed. To Abram the believer and to his believing seed. What made that land pre-eminently a land to be desired and delighted in, was the purpose of God to reveal there his glory in Christ, and provide salvation for all mankind. Apart from the Messianic blessing it is a wretched land.

THOUGHTS ON REVELATION. XI.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." Rev. xiii. 1, 2.

With regard to the term *beast* in Revelation, it should be observed that there is nothing necessarily offensive in the expression. Nations are accustomed to choose some animal as the national symbol. That which is most formidable in the animal world, is thought appropriately to designate the might of a nation. With regard to the nations designated by the different animals mentioned in the above extract, we are not left in the dark; we have in Daniel not only the symbols but their interpretation.

In Daniel ii. we have unfolded to us the significance of the image seen by Nebuchadnezzar. The golden head signified the Babylonian kingdom; the silver breast and arms that of the Medes and Persians; the thighs of brass the Macedonian; the fourth the Roman; finally merging in ten inferior principalities; then the God of heaven sets up an everlasting kingdom, vanquishing all. In Daniel vii. four great beasts are seen coming up out of the sea. The first, a lion with eagle's wings; the second a bear; the third a leopard; the fourth a dreadful and terrible beast with great iron teeth, diverse from all the beasts that were before it, having ten horns, among which there came up another little horn, before whom three of them were plucked up; in this horn were eyes like the eyes of a man, and a mouth speaking great words. In v. 17 these four beasts are said to be four kings (dynasties) which shall arise. Of the little horn it is said: He shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. In ch. viii. is the vision of the ram and he-goat; the ram is said (in verse 20) to stand for the Kings of Media and Persia; the goat for the King of Grecia; the horn between the eyes designates the first king, Alexander; now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. This is the well-known four-fold division of Alexander's empire that took place after his death. Thus the reader may note that there is not very much left to conjecture, but that they who were inspired of old to speak of the destinies of the Church of God as connected with the great nations of the world, have themselves laid down broad lines of interpretation, in following which we are not likely to be led astray.

In Rev. xiii. 1, 2 we have the lion and the bear and the leopard of Daniel's visions incorporated with the beast that had seven heads and ten horns. Babylon, Persia and Greece made part of the Empire of Rome. The question arises, how distinguish the beast with seven heads and ten horns from the dragon similarly appointed? It is Rome, but it is Rome under new conditions. This beast is seen rising out of the sea, which we may take as signifying human society. Looking upon the power here designated, as that of the Bishop of Rome, it is evident that the growth of this power was for a while very gradual, and unsuspected. For a while he seemed to be on a par with the bishops of Constantinople, Antioch and Alexandria, and their chances of headship seemed equal to his. When they were plucked up before him by the missive of the Emperor Phocas

which recognized him as ecumenical head of the church, he found himself in the position which his ambition had craved. How remarkable it is that we should have the writings of Gregory I, Bishop of Rome in the last years of the sixth century, denouncing as Antichrist whatever Pope should allow himself to be addressed by the title of Head of the Church Universal. Here is a Protestant indeed! truly outspoken and fearless! and we may accept his testimony with confidence and without danger of having bigotry imputed to us.

"The dragon gave him his power, and his seat, and great authority." He gave him his seat, in anticipation, when he transferred the seat of Empire to Constantinople. And the Imperial powers, from the days of Justinian onward, were freely placed at the disposal of the priests, for the suppression of all dissent and the stamping out of all resistance, whether based on the word of God or the will of man. In the previous chapter the dragon was represented as having seven heads and ten horns, and seven crowns upon his heads But here the beast is pourtrayed with seven heads and ten horns and *upon his horns ten crowns*. This indicates a later period in the development of this system. The Romish system was eminently centralizing, and continued so through the dark ages; but in the political world, the central imperial power had ceased to be, and Western Europe became organized into separate Governments.

NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—There will be Tea and addresses at the General Assembly's Institution Kalbadevi, at 8 p.m. on Friday the 5th November. Ladies are invited. Tickets of admission at 8 annas each, or Re. 1 to admit *three of the same family*, can be had from the Honorary Secretary.

UNDENOMINATIONAL SERVICES; conducted by Surgeon-Mjaor Partridge.

1. "THE UPPER ROOM" Dock Road, Mazagon: *Sunday* at 8 A. M.——*Tuesday* at 8 P. M. ——*Friday* at 8 P. M.
2. THE VOLUNTEER HALL G. I. P. R. Parell. Every Sunday Evening at 6 o'clock.

RECEIVED for House of Hope, from "Can" Rs. 10.

Epitome of News.

SATURDAY, OCTOBER 23.

—*Times of India*; Candahar, 19: A camel-driver to the transport of the 8th N. I. was found dead outside their camp on Saturday morning. An examination proved the cause of death to be a heavy blow on the head. The deceased was known to have had money, which is now gone, and it is presumed that he was murdered for the sake of it.

—Same: The *Pioneer* is not alone in its belief in "occult phenomena." The Mahratti papers, especially those of the mofussil, express the same faith as their Allahabad contemporary. The Guzerati papers seem to be less gullible.

MONDAY, OCTOBER 25.

—Reports received from Bagdad state that the neighbourhood of that city is much disturbed by gang robberies on a large scale. His Excellency the Wali Pasha returned to Bagdad on the 11th September from Bakooba without having carried out his intention of visiting Khanakeen. Shortly after His Excellency left Bagdad, a party of 600 Hammawand Kurds attacked the encampments of the Deyneigh and Dehligiyeh Arabs near Rooz, and carried off about 8,000 sheep and 300 camels. The Dehligiyeh having collected their men, pursued the Hammawand and killed thirteen of them. The heads of those killed were brought to the Wali at Bakooba, who rewarded the Arabs. Another division of the Hammawands in the meantime raided the towns of Kara Tappeh and Tassek. They were, however, attacked and defeated by the Bayat Turkomans, whose encampments they had also plundered.

C. F. Massy in the *Pioneer*: It may interest your readers if I record a striking incident which took place last week in my presence. I had occasion to call on Madame Blavatsky, and in the course of our interview she tore off a corner from a cigarette paper, asking me to hold the same, which I did. With the remainder of the paper she prepared a cigarette in the ordinary manner, and in a few moments caused this cigarette to disappear from her hands. We were sitting at the time in the drawing-room. I inquired if we were likely to find this cigarette again, and after a short pause Madame requested me to accompany her into the dining-room, where the cigarette would be found on the top of a curtain-hanging, over the window. By means of a table and a chair placed thereon, I was enabled with some difficulty to reach and take down a cigarette from the place indicated. This cigarette I opened, and found the paper to correspond exactly with that I had seen a few minutes before in the drawing-room.

—*Lucknow Witness*: Last Monday evening in the Methodist Episcopal Church at 6 o'clock, Mrs. Amanda Smith addressed the educated native gentlemen of Lucknow, a goodly number of whom, at least 100, assembled to hear her. Her remarks consisted mainly of a narration of her own personal experience of saving grace, accompanied with an exhortation to them to obtain the same through Christ. The Rev. Mr. McGrew of Cawnpore also made a short address at the close, challenging them to test in this practical experimental way the power of Christ to save from the burden of sin. They listened with great interest and apparent appreciation to both speakers.

Mrs. Smith now proceeds to the Native Christian Camp-Meeting which is this week being heid at Shahjehanpore. After that she will go to Agra and Saharunpore, then probably to Futtehpore, Allahabad, and other places further south during the cold season.

—In an article in the *Fortnightly Review* entitled "Are We Englishmen?," Mr. Grant Allen arrives at the conclusion that even in the most Teutonic portion of England the town population consists in very large part of Kelts, either Welsh, Semi-English, Gaelic Scotch or Irish. The census of 1871 returned the urban population in the 198 large towns of England at 13 millions as against only 10 millions in the small towns and rural parishes. How large a proportion of these may be Keltic it would be rash to guess exactly without better data than those which we now possess, but I do not hesitate to say on the evidence of nomenclature, that it must be quite large enough to turn the scale heavily in favour of the Keltic race, even in the British Isles themselves. It is common to speak of the "Anglo-Saxons" as the Great colonising race, but when we look at the facts such pretensions will not for a moment hold water. It is the Kelt who colonises.

TUESDAY, OCTOBER 26.

—Two men who were convicted of having killed the son of a talookdar, who was studying at the Sadra school, were tried before the Political Apent of Rewa Kanta, and sentenced by him to be hanged.

—The *Indian Daily News* has a good suggestion:—"All our readers have probably heard of the loss of Messrs. Apcar & Co.'s ss. Thunder, with no end of treasure on board. Now, if Madame Blavatsky will only discover the Thunder, and operate on the treasure after the manner illustrated by Mrs. Hume's brooch, we do think that those concerned would faithfully go halves in the result."

—A letter, of which the following is a copy, has been addressed by W. Chapman, a well-known "spirit medium," to the secretary of the British National Association of Spiritualists:—"Dear Madam,—I beg to acknowledge receipt of yours of the 16th instant requesting funds to carry on the association, with the alternative of dissolving should not help be speedily forthcoming. In answer, I write to say I honestly think it would be a good thing were the association closed. For instance, actually in the rooms of the B.N.A.S. there are certain objects shown as genuine manifestations of spirit power, which I know to be gross impositions. I do not for one moment say, or think even, that the majority of the council of the B.N.A.S. have been aware of this, or that they have ever led any single person astray; but, were it not for the powerful assistance of such bodies, persons insolently claiming to possess all sorts of abnormal powers would not be in a position to defraud innocent and good-hearted dupes. Having been in a prominent position relative to spiritualism recently, I found not what I expected and hoped for, but that which has forced upon me the conclusion that the practice of modern spiritualism is dangerous to a degree, and a thing to be avoided. I took that position before-mentioned actuated by pure and honest intentions, but the profession of a medium so disgusted me that I have in very shame avoided having anything further to do with spiritualism, and it is this which now compels me to formally withdraw my name from the B.N.A.S as a member, and the atonement I offer for ever having been a spiritualist and a medium is to offer any service to Mr. J. C. Cumberland, who has done so much to expose the delusion of the craft, and thereby to show as far as I am able the frauds committed by unscrupulous mediums and attributed to the agency of disembodied spirits.—(Signed) Wm. Chapman.—Sept. 24, 1880.

WEDNESDAY, OCTOBER 27.

—*Star in the East*: A series of united meetings of the members of the Bengali churches was held last week, concluding on Saturday with a *prem-bhoj*, *i. e.*, a love feast, and a *nagar-sangkirtan*, *i, e.*, a procession with music and singing. A similar series of meetings was held a year ago, and it seems likely that such meetings will take place annually. They have for their object the promotion of unity and self-reliance in the native churches, and the stirring up of zeal and energy for Christ. The meetings were held successively in the Entally, Simla, Bhowanipore and Amherst churches; they were presided over by the native ministers of the several Christian denominations, and the discussions were thrown open to all. The subjects considered were,—"Work in the villages: How to make every church member a zealous publisher of the Gospel: How to promote brotherly love: How to alter existing pastoral arrangements so as to favour self-support of the means of grace." The proceedings were conducted in the Bengali language, and, with the exception of the first meeting, the spirit prevailing throughout was such as to make all feel that the meetings were accomplishing the purposes for which they were held. Such meetings, originated and carried through by the members of the native churches, are an unmistakeable sign of growth, intelligence, and power. And the mingling of all classes and grades at the social feast, as well as in public worship and debate, shows the efficient power of the Gospel of Christ to uproot caste and give Christian brotherhood in its place. None who witnessed the company of a thousand Christian men going through some of the main streets of the native town, and who observed men of high literary honors and scholastic at-

tai ments walking side by side with the humble villager and cultivator, could doubt the ability of the Gospel to win men from idolatry and to transform and renew society.

—*Bombay Gazette*; Bolarum 23: A young Lieutenant, Mr. Bamfield, who only came into the station from Secunderabad last evening to join the Hyderabad Contingent Battery, shot himself through the head with a pistol by placing the muzzle over one of his eyes. The gentleman with whom Lieutenant Bamfield was residing, observing that he looked tired and unwell, had recommended his going to bed. He did so, but while Captain Cambier proceeded to inspect certain repairs which were being executed on the terrace roof of his bungalow, the unfortunate young gentleman got out of bed and committed the deed. He was an excellent man, of quiet demeanour and steady habits, a regular attendant at church, and a reverent communicant. With his increased means, he had hoped to have helped his mother. It is reported that he suffered from ill-health—dyspepsia—and was somewhat gloomy and nervous. He left his mother's address in tremulous writing on a piece of paper. The rash deed was, no doubt, committed in a fit of temporary insanity.

—Same: A correspondent at Jeypore informs us that there have been considerable changes there since the late Maharaja died. No less than 150 State prostitutes have been dismissed; also over 200 Brahmin priests, who were a useless incumbrance on the Durbar. The British Government has taken over the management of the State, and a council of thakoors has been appointed.

—*Times of India*: Sir Frederick Haines seems to be snubbing the whole Bombay army in order to mark his displeasure at the lack of capacity displayed by Generals Burrows and Primrose. General Phayre has been superseded by General Hume, and Bengal troops are now supplanting Bombay troops at Kandahar. The action of the Commander-in-Chief in these respects has given rise to an impression throughout India that distrust of the fighting qualities of the Bombay troops is entertained at Simla Head quarters. This is very hard on the Bombay men, who, denied the numerous opportunities which the Bengal troops were lucky enough to get, nevertheless have displayed on the few occasions which presented themselves as good fighting qualities as any General has a right to expect in those under his command. We do not say this merely for the sake of saying something pleasant about the troops of this Presidency, but because we are now in possession of all the despatches—except two—relating to the affairs in which they have been engaged, and have, besides, a mass of independent testimony as to their bearing and conduct in face of the enemy.

—Same; London, 26: A telegram has been received here reporting the murder of the Ameer Abdul Rahman. The news has caused a great sensation.

It has not been confirmed and is believed to be without foundation.

—Same; Candahar, 25: A small force of the three arms starts on Wednesday next for Girishk, under the command of General Wilkinson.

—In the *Nineteenth Century* for October are published translations from the diary of His Excellenay Liu Ta-Jen who went to England as joint Minister with Kuo Ta-Jen about three years ago. Liu is said to be a fair representative of the literary and, therefore, ruling class in China and his opinions on European Civilization are interesting on that account.

He says: The first time I met Sir Thomas Wade, the British Minister at Peking, he began the conversation by remarking that the end of government was the preservation of the people, and that the subject which required the most urgent attention of China's rulers at present, was the opening of coal and iron mines, and the construction of railways. On my journey from Tientsin to Shanghai also, the foreigners on board the steamer all dwelt upon the same subject. I made them understand that our doctrine held material profit to be of small account compared with moral right [*i.e.* that in China civilisation is moral, not material]; and that our aim was to benefit the people, not to embarrass them. But they were never weary of arguing the question backwards and forwards; and at first I could not make out why they were so zealous in pressing a measure which, as they said, would add greatly to the wealth and power of China [since it is not to be supposed they have either much at heart]. But, after reaching Shanghai, I made a visit to the Polytechnic Institution there with Feng Taoti, who showed me a plan, which had been sent by a foreigner, of a projected railway to connect India and Peking by one line of rails running the whole length of the empire and crossing the border! I then understood that this railway question was not one merely of acquiring places of trade [but that its end was conquest] If our rulers are not resolute in resistance, the authorities in the maritime provinces, in their delight at what is new and strange, will find themselves playing into the hands of the foreigners before they know where they are.

If a railway is made, and graves, houses, and land again destroyed, the people's resentment will become stronger than ever, and ruffians will take advantage of the state of popular feeling to murder the English. And when once disturbance reigns, the foreign communities in China will not alone suffer; the new railway will be ready at hand to convey the rabble into India, and the tables will be turned upon the English.

But from the time when the heavens were spread out and the earth came into existence, China can boast a continuous line of great men; so that man's wants have been better supplied each day than the one before it, and our language immeasurably excels those of Europe in strength and depth. Property is wealth to the foreigner; moderation in his desires to the Chinese; material power is might to the foreigner; to live and let live is might to the Chinese. But the heaping up of words will not explain these principles. China forbids strange devices (machinery) in order to prevent confusion; she encourages humanity and justice as the very foundation of good government; and this will be her policy for ever. Yet foreigners say that such principles are profitless. Profitless, Profitless, indeed! Profitable, rather, beyond expression!

Thursday, October 28.

—J. M. M. in the *Bombay Gazette*: Do not accuse me of exaggeration when I say that a civil war is now raging in Ireland. Mr. Parnell has proclaimed that he will only let the English keep Ireland when they have given up everything that makes the country worth keeping. If they will surrender the land to their tenants, and give up the attempt to rule Ireland from Westminster, then Mr. Parnell will be graciously pleased to recognize the sovereignty of the Queen of England. Otherwise they must be frightened into consenting to his terms by a system of cooperation to withhold rents and cease competition for vacant farms, aided by frequent acts of assassination. The majority of the population, contented with the prosperity brought to their doors by a splendid harvest, are really well-disposed, and would be glad to pay their debts and live at peace with all mankind if the Land League would allow them. But such is the dread inspired by the League that no Irish tenant dares to act against the wishes of Mr. Parnell. Throughout a large part of Ireland the Queen's writ no longer runs; the most hideous crimes are committed with impunity, and there is absolutely no security left for life and property. The Government, up to this time, has done nothing to restore the reign of law.

Late telegrams show that it is now acting with energy.

—The Str. *Bokhara* with English Mails left Aden for Bombay, Wednesday, 1 a.m,

—*Times of India*: "It may interest some of the old Bombay and Sind men to learn what Sir William Merewether died of. Some time back he strained himself internally while playing lawn tennis. He was laid up for a while, and then unconscious of the rupture he had sustained, imagined himself perfectly cured. The rupture, being neglected or ignored, led to strangulated hernia, and then to inflammation, of which he died."

—The Australian papers received yesterday report that Captain A. M. Ferguson, of the trading steamer Rippie, and five of his native crew, have been murdered by the native inhabitants of an island in the South Seas.

—As the result of inquiries which have recently been made in Great Yarmouth by the relatives and friends of the divorced wife of the Rev. Newman Hall, it has been ascertained that she was married at the superintendent registrar's office in that town in August last to Richardson, the groom, whose name, it will be remembered, prominently figured in the divorce proceedings.

—A London paper says:—"The telegraphic communication between England and the Indian Empire is now in a state of thorough efficiency, the Eastern Company having duplexed their main line throughout. The duplex system has been applied to the following sections:—Porthcurno and Lisbon' Porthcurno and Vigo, Vigo and Lisbon, Lisbon and Gibraltar, Gibraltar and Malta, Marseilles and Malta (two lines), Malta and Alexandria (two lines), Suez and Aden, Aden and Bombay. This gives an enormously increased capacity for business.

—*Overland Mail*, Oct. 8: Amongst the deaths recorded this week are:—Sir W. Merewether; General H. R. Jones, C.B.; Col. Baker, late 54th Regt.; Col. Hackett, V.C.; Major F. Du Cane, R.E; Lady E. Leigh; M. Offenbach; Mr. W. Lassell.

Sir Henry Bessemer has been presented with the freedom of the City of London in recognition of his services to the iron industries of the country.

In connection with the meetings of the Baptist Union of Great Britain and Ireland, whose autumnal sessions are held this year in London instead of the provinces, as is customary, the Metropolitan Tabernacle on Oct. 4 was crowded from floor to ceiling on the occasion of a Missionary Designation and Farewell Service.—

Five missionaries were on this occasion set apart for the Indian service.

—Mr. William Lassell, the well-known astronomer, died on the morning of Oct. 3. He was in the eighty-second year of his age, having been born on June 18, 1799, at Bolton, in Lancashire. In about the year 1820 he began to construct reflecting telescopes for himself. He began simultaneously with a Newtonian of 7 in. diameter and a Gregorian of the same size. He afterwards made a Newtonian of 9 in. aperture of great power. With this instrument he detected independently, and without previous knowledge of its existence, the sixth star in the trapezium of Orion. In 1844 Mr. Lassell conceived the idea of constructing a reflector of 2 ft. aperture and 20 ft. focal length. With this instrument he discovered, in Sept. 1847, the satellite of Neptune, and in Sept. 1848, simultaneously with the late Professor Bond, in America, he discovered Hyperion, an eighth satellite of Saturn. In 1851, after long and careful search, he discovered two additional satellites of the planet Uranus (Umbriel and Ariel), interior to the two discovered by Sir William Herschel in 1787. In 1852 Mr. Lassell took out this telescope to Malta, and observed there through the winter of that year. His last work was a much larger telescope, 4 ft. in aperture and 37 ft. focus, mounted equatorially. This instrument was erected in 1861 at Malta.

—*Zion's Herald*: A Mr. Joseph Parker, of Holyoke, Mass., a keeper of a livery stable, had the temerity to attend one or more of the services held by Father Chiniquy, the converted Roman Catholic priest. For this grievous

offense his parish priest, Father Andre B. Dufresne, denounced him from the pulpit and declared that he would turn away from the communion of the Church and deny all Christian ordinances to any of the members patronizing Parker's hacks. He went so far as to refuse to permit funeral services at his church when Parker's hacks were employed by persons in the funeral *cortege*. This public and violent interference with his business proved a serious calamity to Mr. Parker, who thereupon brought a civil suit for defamation against the priest. Judge Bacon of the Superior Court ruled that the law of the State gave every man a remedy where his legitimate business was maliciously and injuriously affected by another person. No man had a right to interfere with another's legal business so as to keep away his customers from patronizing him. As the Reverend Dufresne had pleaded that his course was proper Catholic Church discipline and accorded with ecclesiastical precedents, the judge ruled that the State recognized no Church discipline that purposed a breach of the statute law; that the priest had no immunity in this country in any illegal act. So it was only the worse for the Catholic discipline that it should thus encroach at once upon the rights of the citizen and the law of the land. We believe there were Catholics upon the jury, and there was a strong presumption that there would be no agreement in the verdict. But a verdict was given, and damages to the amount of between three and four thousand dollars were accorded the plaintiff.

—In an interesting paper on Jupiter from the able pen of Father A. De Penaranda, the following remarks on the 'reddish spot' appear:— "But of all variable features on Jupitor's orb, none perhaps is more remarkable than that large reddish elongated spot which has been visible for these last two years, south of, and not far from, the equatorial belt. Besides its enormous dimensions and the sharp definition of its outline, there is this strange peculiarity, that it appears to be at once 'permanent and transitory,' as already remarked by Maraldi (1708), being observable only at intervals of about five years, as it would seem, and continuing visible for two, sometimes three, consecutive oppositions. It was first observed as early as 1665 by Cassini, and in 1671, by Mariotte; in these latter times, by Lord Rosse in 1873, and lastly in 1878, though appearing neither so definite nor so deeply colored as in 1879, when it created a real sensation in the astronomical world. It has reappeared this year, as already mentioned, and its appearance continues even now unimpaired, favored by the exceptional proximity of the plane to the Earth."

Friday, October 29.

—H. E. Sir James Fergusson, H. E. the Commander-in-chief, and General Sir. Frederick Roberts all arrived in Bombay yesterday. General Roberts is at Government House, Parell.

—A Reuter's telegram announces the death of Colonel Thomas Rattray, C. B., C. S. I. Bengal Staff Corps. Colonel Rattray entered the army about forty years ago, and was appointed to the staff corps in 1861. He was present at the defence of the Alumbagh under Outram, and capture of Lucknow by Lord Clyde, gaining a medal with clasp and a year's service.

—The Bombay season reports for the week ending the 20th instant state that the early harvests are in progress, and the late crops are nearly sown. Rain is still wanted in Surat, Poona, and Ahmednagar.

—Death last week, 396.

—*Times of India*: The ringleaders of the Land League, including eight members of Parliament, are to be prosecuted for conspiracy against Government, and two other individuals have since then been arrested on the charge of intimidation. It is singular, as we pointed out on Tuesday, that no less than five out of the eight gentlemen charged with conspiracy are journalists by profession, and that three of these are connected with the *Nation*, a Dublin newspaper which has occupied a conspicuous part in the history of Irish agitation for the last thirty years. But it is scarcely too much to say that all the graver disturbances in Ireland for the whole of that period have been fanned or fostered by the same sort of instruments; and these five gentlemen, unlike their predecessors, happen to have seats in the imperial parliament also, is due only to the introduction of the ballot into a country that was never fitted for it. For the long list of crimes that comes to us every week, like the death-roll of a campaign, Mr. Parnell and his colleagues are morally as responsible as the wretched Irish Ghazee who lurks, gun in hand, behind a hedge. There may be much misery and distress in Ireland, and Parliament may have to do something towards its redress, but no civilized Government in the world could permit a band of professional agitators to stump about the country, openly inciting the people to confiscate land that is not theirs, and tacitly inviting them to imitate the wretches who murdered Lord Mountmorres and the landlord who was shot at Bantry last week.

—*The Indian Church Gazette*: "A chaplain on the Bombay Establishment ventured to recollect that in his undergraduate days he had run a mile at Oxford in very good time, and also ventured to reproduce the duly attested record of his performance. The *Bombay Guardian* is utterly shocked; not so much at the feat, but that a minister of the gospel should not only recollect such an event in his life, but should actually remind the world of his youthful prowess, which is sneeringly referred to as a recommendation for district post-men; and enveloped in the garments of self-complacent sanctity, while reading the very modest claim of the padre, the writer can only recollect such words as these, "the Lord taketh not pleasure in the legs of a man." If this is not blasphemy it is something very nearly akin, while the grotesque appearance, in such a position, of a quotation from the Psalms in rather increased than diminished by the evidence, that the writer is not altogether ignorant of the fact that S. Paul deigned to illustrate his lessons by the imagery of a foot-race."

The *Bombay Guardian* was neither utterly shocked or shocked at all, and said nothing to justify such a statement. It expressed the opinion that it was not very seemly for a chaplain to be spending his strength in vindicating his claim to have run a mile in the shortest time, some twenty years ago. The idea that some people have of blasphemy, is akin to that of the Scotch woman who thought it profane to introduce religious subjects on week-days. We were not aware that Paul, in using the Greek games as a figure meant thereby to sanction them.

—*Indian Herald*: It might well have passed unobserved by the party assembled at the house of Mr. Hume, on the occassion of the brooch problem, that Madame Blavatsky, wherever she goes, and at all times, has in close attendance upon her a servant youth of singularly reticent and observant habits; his anticipation of the wants and wishes of his mistress seems to come to him instinctively, and that he is possessed of an unusual share of shrewdness and 'cute penetration may be clearly enough seen by close observation. He dwells upon every word that falls from his mistress, whether at the dinner table or elsewhere, and is in fact a first class "medium," capable of any thing short of slipping unnoticed from the house for the purpose of concealing in a flowerbed in the garden a brooch in two papers.

We like new things brisk and breezy; but the story of Christ is as old as Calvary, and the Law is as old as Sinai, and the system of Theology is a sham, which has not in it the two mountains.

Selections.

JESUS OUR EXAMPLE.

In Glorifying God.

A BIBLE READING *

By Major D. W. Whittle.

Jesus our Example in glorifying the Father! During the past week I have been looking at Jesus as our Example in His outward life and work, in service, prayer, the use of the Word, love to the brethren, and compassion for the lost; in all these respects of His outward life He glorified the Father. But to-day we want to look for a little not at the outward life and walk of the Lord Jesus Christ, but rather at the secret springs, the motive which controlled the work which He did and the words which He spake. Every intelligent man has a motive for what he does, and, as a general rule, if you watch his actions and speech, you can easily judge of the motives which actuate the man in his daily life. As you observe his conduct you can usually judge whether his motive be love for God, or some worldly object, such as accumulating money or gaining popularity. Every intelligent person has some supreme motive which guides his actions here below; and so the Lord Jesus Christ had a supreme, ruling motive; and, as we read the story of His beautiful life on earth, we see that His motive was that He might glorify the Father.

Now we can judge of a motive in three ways: first, by looking to the *declared intention*; second, by the *work performed*; and, third, by observing the *results of that work*. First, then, we find that Jesus declared His intention, or purpose, in coming into this world; then He performed a work here; and the result of that work we find was to the glory of God the Father.

THE PURPOSE OF JESUS.

Now, as to the declared intention, look at John vi. 38: "I came down from Heaven not to do Mine own will, but the will of Him that sent Me." So again in chap. v. 30: "I seek not Mine own will, but the will of the Father Which hath sent Me." And in chap. viii. 50: "I seek not Mine own glory." And then, as to the result of His work, we read in chap. xvii. 4: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

In accordance with this you will always find Jesus speaking about the Father, not about Himself. He hid Himself, as it were, behind the Father. Dr. Saphir, I think it is, makes a beautiful remark on this point: "Each one of the Persons of the Godhead speaks of the other. God the Father speaks, in the Old Testament, of the Son; and the Son, when He became a man, and dwelt on this earth, was always speaking of the Father." Thus we find that on less than 183 times it is recorded that He used the word "Father," and 116 of these occur in the Gospel of John. Jesus was continually talking of the Father. We always speak most of that which lies nearest the heart, and so we find that in every chapter in John, almost I had said in every verse, Jesus speaks of the Father. His grand ruling and supreme motive was the glory of the Father.

Now I want to call your attention briefly to seven points in which our blessed Lord glorified the Father.

THE SON GLORIFYING THE FATHER.

First, He glorified the Father *as a Son*. That is the foundation truth, and we must always begin with the foundation. No man can glorify the Father save as a son. In John i. 18 we read: "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him." "The only begotten Son of the Father." My son, begotten of me, partakes of my nature: so Jesus Christ, the begotten of the Father par-

* Delivered at the Central Noon Prayer Meeting, Saturday, August. 28th, 1880.

takes of the nature of the Father; He is the manifestation of the Father in the flesh. Then in Heb. i. the Holy Ghost speaking of Jesus, as the Son of the Father, says: "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who, being the brightness of His glory (that is, the *shining out* of His glory) and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him."

In Jesus Christ, the only begotten Son, we see the shining out of the glory of God, the express image of God. So, in order that He may fully glorify the Father, Jesus takes His place as the Son, and manifests the Father.

And now we must be sons ere we can glorify the Father; for it is only as sons that we can do so. We cannot live to the glory of God till we become sons. While we are strangers, aliens, and rebels we can do nothing to glorify God. We must know that our sins are forgiven, and that we are His sons. And how do we become sons? John i. 12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." If we have not received Him, it is no use talking about glorifying the Father. Ere you can do so you must receive Jesus Christ by faith, and so become sons of God. "Ye are the children of God by faith in Jesus Christ."

Turn now to 1 John iii. 1,2: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is." So we learn that we must take our place as sons of the Father and partakers of the Divine nature of the Son of God. The work of Jesus, as a Son, was to manifest the Father. The life-work of Jesus was a great manifestation of the Father. And now He has left us to carry on the work of manifesting the Father. So we read in Gal. iv. 4-7: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Dear friends, are you children of God? How can a lost sinner become a child of God? By taking Jesus as his Saviour, by accepting Jesus as his Substitute: "Whosoever believeth that Jesus is the Christ is born of God." Have you accepted Him? Do you believe Jesus is the Christ, the Anointed of God? Then it is you can talk about glorifying the Father; Have you any doubt as to your sonship? If you doubt that you are children of God, you cannot glorify the Father. The only service that is acceptable to God is the service of sons; and in no other service could we be happy.

A dear friend of mine had a boy who began all of a sudden to give a good deal of trouble. This went on for some time. At last the mother took the boy aside and said, "What is the matter? You used to be so different. What is it? Have your brothers or sisters done anything?" He burst into tears, and replied, "I know all about it." "What is it?" "Billy (that was an elder brother) told me that I ain't your son; that a gipsy woman left me here, and you took care of me. You ain't my mother, and father ain't my father." "That," said his mother, "is one of Bill's stories. You are our own son; and father is your father; I am your mother," Ah! then it was all right; he was a son, he was sure of that now, and he was just the same as he used to be. So, much of our unhappiness arises from not understanding what Jesus has accomplished for us! If we are sons, and know we are sons of God, we should live as sons. So with our Lord: "Though He were a Son, yet learned He obedience by the things which He suffered." First, then, Jesus glorified the Father as a Son, and we must, as sons of God, follow His example.

DEPENDENCE ON GOD.

Second, Jesus glorified God by *walking in constant dependence* upon the Father. The place which the blessed Saviour took when here upon earth was ever that of dependence upon the Father. "The Son can do nothing of Himself" (John v. 19). And then again (John viii. 28): "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." So in many other passages which I might quote had I time.

Now we are taught to follow the example of Jesus, by living in dependence on God, by living from hour to hour, and from moment to moment, in constant dependence on God. Turn to 2 Cor. iii. 5: "Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God." You observe it is not only "not sufficient of ourselves" to *do* anything, but it is to *think* anything. It is utter dependence upon God in every step of the way, and in everything we do. So again in 2 Cor. xii. 7-10: "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." That is, the Lord wanted Paul to realize more and more his utter and constant dependence upon Him. Even the apostle of the Gentiles could not attain to a state of perfection in the flesh as to be enabled to live without constant dependence upon God. That he might learn his dependence on God in every moment of time, and in everything, God gave him a thorn in the flesh, "lest he should be exalted above measure." What a solemn lesson for you and for me! If there were a possibility that even Paul might become proud, how much more is it necessary that you and I should learn our need of constant dependence upon God, and walk humbly before Him! Surely we are called to magnify the power of God, to know His grace sufficient for us. Should we be exalted, God will give us a thorn in the flesh, which will teach us the folly of dependence on our cursed flesh. Are there those here who are bound by sin, who are under the power of carnal appetite? Are you afraid that you cannot keep yourself, that you will fall? Then know that He is able to keep you, and that if you live in dependence upon Him you will be kept by grace. So God will be glorified in us, as He was in Jesus Christ, by constant dependence upon Him.

CONTACT WITH SINNERS.

Then, again, Jesus glorified God in *coming into contact with sinners*. So we find in Matt. ix. 10, where Jesus sits down to eat with publicans and sinners; and so the case of Zaccheus, Simon the leper, the woman who was a sinner, and the woman at the well of Samaria: so it is said of Him, "This Man receiveth sinners." Though He was the most spotless, pure, and holy One that was ever born, He came continually into contact with sinners. It was necessary for the glorifying of the Father that He should thus came into contact with sinners, and He did it. He came into contact with them that He might heal them. He touched the leper that He might cleanse him. And so we in preaching the Gospel should do so in the spirit of the Master. Let us reflect on the love of Jesus in coming into this poor, blighted, sin-cursed world, and then consider the exhortation of Rom. xv. 5. Are we willing to come into close contact with sinners, that we may be the means of saving them? Are we willing to came nto contact with the degraded heathen of Africa, with the Chinese reeking with opium fumes, with the outcasts here in London, in the back slums, the thieves, drunkards, and harlots? Are we willing to follow the example of Jesus and go to such people with His message of love? He did not shrink from such contact; He went to them, He received them, He eat with them, He drew them to Himself with His love, that He might save their immortal souls. So we are exhorted in Rom. xv. 5: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus (after the example of Christ Jesus), that ye may with one mouth glorify God, even the Father of our Lord Jesus Christ: wherefore receive one another, as Christ also received us to the glory of God." So Christ glorified the Father by receiving us, and so we may glorify the Father by receiving sinners. "But," you say, "not these people, they are so objectionable." But their souls are precious, and at the risk of injuring our feelings we must receive one another as Christ also received us.

FRUIT BEARING

And then, fourth, God was glorified in Christ *bearing fruit*. In 1 Cor. xv. 5 we find that Christ Jesus "was seen of above five hundred brethren at once." Every one of these was the fruit of His ministry on this earth, for only the eye of faith could see Him after His resurrection, as only the eye of faith can see Him now. After His resurrection He was not revealed to the eye of the world. So we read of His bringing many sons to glory. Souls that are brought out of the kingdom of darkness, who are brought into light, who are begotten of God, who are brought out of the family of the first Adam into the family of the second Adam, are fruit unto God, and such fruit came from the personal ministry of the Lord Jesus Christ. God's children partake of His Divine nature, and are joined to the family of the second Adam, being made children of God by faith in Him.

I remember down in Alabama hearing of an old coloured woman who had all her life been a slave, and yet everybody loved her. A Christian brother said to me, "she is the holiest woman in this country." I went to see her, and I think I never saw such a beautiful face—lovely not with the charms of this world, but lit up with the love of God shining in it. Nothing makes a human face so beautiful as the love of God. I don't want to flatter any one, but I feel that there are sone beautiful faces in this meeting, and I thank God for it, for it is all of His grace. Well, I said to this old coloured woman "I needn't ask if you love the Lord, I see it by your face." She laughed and said, "Yes, massa, my Massa's children all bear the Massa's mark." Yes, fruit is the production of those who are partakers of the Divine nature. What is fruit? It is multiplication, each seed after its kind, it is reproduction. If we are children of God, let us endeavour to get others to be children of God too.

Now turn to John xv. 8: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." So we may as children of God, follow the example of the only begotten Son of God, and bear fruit to the glory of God.

SELF IN THE BACKGROUND.

But fifth, Jesus glorified God by the *results* of His work; and, if we do anything by the power of God, it will be to the glory of Jesus and to the glory of God the Father. "They glorified the God of Israel" (Matt. xv. 31). "And immediatly he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today" (Luke v. 25, 26). "And he came and touched the bier; and they that bare him stood still, and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak, and He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and That God hath visited His people" (Luke vii. 14-16). "And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God" (Luke xiii. 12, 13). "And when He saw them, He said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back and with a loud voice glorified God" (Luke xvii. 14, 15). "And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God" (Luke xviii. 42, 43). "Now when the centurion saw what was done, he glorified God, saying Certainly this was a righteous Man." They glorified God when they saw the leper cleansed, the dead quickened to life, and the other works that Jesus wrought. There must have been something in the miracles of Jesus, in the way He did His work, that showed His humility; for there is a tendency to be preoccupied with the human agent. There must have been a hiding of Himself out of sight which impressed these on-lookers with the fact that it was the grand work of God, and thus they gave glory to God.

So, my friends, that is just what is wanted in us; if we are to do God's work to His glory, we must keep back and render the praise to the power of God, we must be humble and lowly, and keep out of sight. We know that God's grace is enough, and yet we are so apt to allow the flesh to be puffed up to vain conceit if we have the least bit of success. So it is that God can use us so little. He uses those who have grace to keep low before Him. Let us read 1 Peter iv. 10, 11: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen."

IN SUFFERING.

But now, sixth, Jesus glorified God *in suffering*. I do not at present mean by His death—we shall consider that by itself, as it stands alone—I mean by suffering in His life. He was the "Man of sorrows, and acquainted with grief." "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isa. liii. 3). All His life through He was despised, rejected, and misunderstood. He came to bring glory to God in this suffering. And how patient He was in it all! "He was oppressed and afflicted, yet He opened not His mouth." He was reviled, and He reviled not again. How patiently and lovingly He bore with all manner of insults!

So He is our Example; for so it is to be with us. In 1 Peter iv. we are told that we are to be partakers of Christ's sufferings; that is, these sufferings during His life, for in His sufferings on the cross none can partake. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murder or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." By which we learn that we are to take persecution gladly, knowing that it is appointed us of our heavenly Father. For the glory of God we must follow our Master through the same path of suffering. It may be that we have a hard fight to resist some overmastering sin, some natural appetite; but we should feel by the grace of God that it is more difficult to sin than to struggle against the temptation. If we are living close to God, and in the power of His Spirit, we should rather die than sin—that is, in the sense of allowing sin to have dominion over us, to give way to its power and mastery; but we won't die, because the Lord Jesus will give us the victory over the power of sin, even as He has set us free from the dominion of sin. And in this struggle, as well as in the conflict with the world without, we shall endure suffering; but that suffering shall be to the glory of God.

(To be Continued.)

Miscellany.

—*Indian Chr. Herald;* Discussion in the Bengali Christian Conference:

Babu Manmatha Nath Ghosh observed that the deplorable state of our rural congregations was traceable, in a great measure, to the fact that the missionaries in charge, were too deeply absorbed in extraneous occupations to do justice to the duties of their legitimate sphere. They set themselves up as farmers, they accepted the post of Honorary Magistrates, and the like, to improve their temporal status. Ther was nothing wrong *per se* in thus taking to secular work, but, assuredly, when the passion for wealth, or for fame, or even for social usefulness, went such lengths as to leave the normal duties of one's sworn lifework, quite in the lurch, it became positively culpable. As matters stood, evangelistic work was left to be done all but entirely by their subordinates, the missionaries taking care, however, to reserve the credit for themselves. They seldom associated with the people as brethren beloved; if ever they did come into contact, it was only to set off the shackles of authority. The Preachers' Association in Calcutta might, with advantage, send out *Detectives* to keep the powers that be, in these non-regulation regions of the mission field, from going off their balance.

Rev. Ananda Chandra Dafadar remarked that the brethren should reserve their criticisms till they founded rural missions of their own, and conducted them on better principles and with larger success. At the same time, it was highly desirable that our rural missionaries should no longer have a pecuniary dependence on foreign societies. This might be brought about, if they took to small trades, which, while securing to them an independent livelihood, would not interfere with the performance of their legitimate duties.

Babu Padmalochan Ray observed that the brethren might well examine themselves whether they were really grieved at the indifference and even active resistance which characterized the attitude of their countrymen towards the Gospel of Christ, whether they sincerely mourned over the fact that they did not sufficiently stir themselves in furthering the interests of their Master's Kingdom. He was afraid that we were largely swayed by selfish calculations, and therein consisted the bane of our community.

Rev. J. E. Payne remarked that, as according to the proverb, there was a road from every village to London, so every subject seemed to supply a handle for hauling the missionaries over the coals. Time had, however, denuded the criticisms of all freshness, and there was no use ringing eternal changes on them. There was great truth in Mr. Chaudhari's remark that the system of discipline obtaining in the churches was sadly defective. As far as his experience went, it was not true that care was not taken, as Manohar Babu would have it, to select proper persons for the ministry; indeed the life and conversation of our ministers, one and all, proved that the choice had not been misplaced.

Rev. Gagan Chandra Datta thanked God that his experience of rural congregations was diametrically opposed to Mr. Chaudhari's. He had associated with them for the last twenty-five years, and was satisfied that there was genuine Christianity among them. He had come into contact with rural brethren who knew the Bible from cover to cover, who illustrated Bible texts with a simplicity that carried conviction home to the heart, who would willingly listen to the word of God for hours and hours together, who gave of their little all to support preachers and Bible women. He likewise knew of rural missionaries, both European and Native, who had given of their zemindaries, who walked long distances to visit the brethren and instruct them in holy things, who lived and identified themselves with the brethren.

Rev. W. R. James remarked that he expected great things from the gathering. The Lord had blessed the assembling of the brethren last year, and many that had been cold, were now full of zeal, in the Master's work. He noticed in the meeting much that was peculiar, much that distinguished it hopefully from the comon rnn.

Babu Hari N. Banurji, adverting to the question of discipline remarked that the Scripture rule of fearlessly telling an erring brother that he was in the wrong, should be strictly followed. The Missionaries had rendered such eminent services to the country, that they should ever be remembered with gratitude. He for one, could not bear the idea of any aspersions being cast on their character or labors.

Babu Lal C. Nath remarked that the preached Word had lost its pristine power in our day, because the spirit of self-sacrifice was in its wane. Your words connot bear the seal of the Spirit, unless you are prepared to take up the cross of Christ, and follow Him. The development of that hybrid phenomenon—*Babu Sahebism*—was a bar to the progress of Christian truth.

Babu Hem N. Basu rose to point out that the tone of the speeches was likely to foster disunion rather than union

Babu Rup C. Guin was glad to notice that some Missionaries were taking up, in right earnest, the idea of living as *fakirs* and trying the effect of that mode of life on the people to whom they ministered. Such self-abnegation, he believed, was likely to result in good. It would be a great thing, if Missionaries labouring among the peasantry could bring themselves down to the level of the people. This was sooner professed than practised. The form might stoop low, but he would require to apply unfailing tests before he believed that the spirit had reached the corresponding point of humiliation.

Rev. Pyari Mohan Mukhoji remarked that there was discipline enough in individual churches; what one missed, was a system of inter-ecclesiastical or inter-congregational dis-

cipline. He believed it was high time that we were up and doing to divest Christianity of its foreign garb, and thus remove a stumbling-block in the way of our countrymen.

Babu Ram Charan Ghosh remarked that in the rural district from which he came, the missionary thoroughly identified himself with the brethren. The congregations had sensibly advanced in spirituality through the agency of sacred music. They composed hymns of their own—the words were simple, as also the tunes. He could not speak for the educated brethren of the metropolis, but away in the villages, the rude unlettered brethren profited immensely by *Nagar-Kirtans*.

Babu Gopal C. Das remarked that there was no prospect of our becoming independent, till we learnt to dispense with the missionary, and to entrust the work that had to be done, to one of ourselves. He would recommend the practice of depending upon prayers and vows of thank-offering, for the recovery of children taking ill. He had come across numerous instonce in which the Lord had blessed such exercise of faith, and in his part of the conntry, he knew of even Hindus presenting their thank-offerings at the Lord's table, upon the restoration of their children to health and strength. His associates formed themselves into a band, and went from house to house, preaching the word, and they received even monetary contributions from those among whom they worked.

Baother Abraham remarked that the practice of holding monthly meetings, at which the brethren sang, and prayed, and discussed various subjects of immediate interest, had been adopted with profit in his part of the country. A fund had been or ganized in connection with these meetings, contributed to by the brethren, for the support of preachers.

Babu Prem C. Nath remarked that a great stumbling-block in the way of the heathen would be removed, if the brethren could make up their minds to eschew all food that was regarded as unclean. It was high time that the people were disabused of the idea—for which Christians themselves were partly responsible—that Christianity consisted in meat and drink. He was not sure, however, whether he should recommed the application of the same principle to the question of dress, as he had observed that the European costume helped to draw a larger aud more attentive cnngregation round the preacher.

TELEGRAPHIC NEWS.

Constantinople, October 21st : Montenegro insists upon the surrender of Duicigno taking place in the presence of the delegates of the Great Powers.—Four Albanian chiefs are dead, who, it is believed, have been poisoned.

London 22nd The *Times* urges Greece to exercise moderation in its demands in carrying out the rectification of its frontier, as England is not prepared to assist alone in securing that object.—Obituary.—Lieutenat-General Alexander Low, C. B., Commanding 2nd Dragon Guards.—A shock of earthquake has been felt in Spain and Portugal.

Cape Town, 22nd : The Basutos are threatening Colonel Clarke's rear at Mafeteng, but reinforcements are being sent to his support.

Constantinople, 23rd : In consequence of the representations of Germany, Austria, and France, the Sultan has ordered the surrender of Dulcigno within five days.—Riza Pasha has promised to form a cordon against any possible Albanian invasion of Montenegrin territory.—The convention between Turkey and Montenegro has not yet been arranged.—Hodo Pasha has been summoned to Constantinople, but he has declined to obey.—Rumours are current of a conspiracy to depose the Sultan, and several arrests have been made in connection therewith.—The Kurds are renewing their ravages in Persian territory, and the Shah's troops are advancing to repel h ir raids.

Athens, 23rd : The Ministry has resigned in consequence of its defeat in the Chamber by the election of the Opposition candidate as President of the Chamber of Deputies.

St. Petersburgh, 24th : The semi-official *Agence Russe* counsels Greece to exercise moderation and discretion.

London, 24th : For General Alexander Low, substitute Major-General Edward DeLancey Lowe.

25th : Lieut-General Sir Alexander Taylor, K.C.B., R.E, has been appointed governor of Cooper's Hill Training College —Mr. Parnell, in a speech delivered at Galway yesterday said that Mr. Foster and the House of Lords, by the latter's recent rejection of Irish bills, must be held responsible for the late assassinations in Ireland. Mr. Parnell also said that the sole remedy for the disturbed condition of Ireland was the concession of autonomy to that country.—The mission that has been appointed to mediate between Chili and Peru has sailed.

Athens, 25th : A new Greek Ministry has been formed under the presidency of M. Commoundouros.

Vienna, 25th : The Emperor of Austria has made a speech to a delegation that waited upon him, in which he said that he had made strenuous efforts to secure the maintenance of peace and the observance of treaties, but the interests of the monarchy were his first duty. A reduction of the Austrian troops in Bosnia is about to be made.

London, 26th : More reinforcements are being sent to Ireland. Government intend to prosecute Messrs. Parnell, Kelly, Biggar, Sexton, the two Sullivans, the two O'Connors. and certain officers of the Land League for conspiracy against Government. It is rumoured that the trial will take place in London. Mr. Parnell, in a speech delivered at Galway, said that should such of them as are about to be prosecuted who are numbers of the House of Commons be convicted, he would urge the election of other agitators to replace them.

Constantinople, 26th : Dervish Pasha has been appointed Governor of Albania, with power to determine the mode of surrender of Dulcigno. He takes three infantry battalions with him. The Albanians are still obstructive.

Athens, 26th : The policy of the new Premier on the frontier question is announced to be that Greece must not await the decision of Europe, but rather act alone.

Vienna, 26th : A difficulty has arison between Austria and Servia, the former insisting upon the concession of the most favoured nation clause.

London, 27th : Mr. Healy, private secretary to Mr. Parnell, has been arrested.—Lord Salisbury, in a speech at Taunton yesterday, and that the Naval Demonstration had been a failure, said that the primary duty of Government is to protect life and uphold existing contracts, which are assailed in Ireland.

Vienna, 27th : Baron Von Haymerle, in a speech at the Austro-Hungarian Delegation, strongly reaffirmed the necessity of the joint action of Austria and Germany in the East.

London, 28th : Mr. Walsh, of the Land League, has been arrested and charged with intimidation. M. Healy's arrest is made also on the same charge. —Obituary. Colenel T. Rattray, C.B., C.S.I., Bengal Staff Corps.

PASSENGERS SAILED.

Per P and O Str. *Sumatra*, 23 :

For Southampton.—Lieut Rogers, Hen Rupert Leigh, 15th Hussars, Lieut H C Holland, 15th Hussars, Mr John Howarth, Mrs McColgan, and Madame T. Leigot.

For Brindisi —Col J J Boswell, Capt White, 15th Hussars, Mr C Browne, a gentleman, and Capt H R Hope.

For Venice.—Rev R H and Mrs Maddox, Col Chambers, and Captain Stevens.

For Aden.—Capt Alexander, S C.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 26 :

From Southampton.—Comdr G W Hand and European man servant, Mr F and Mr H Willson, Rev T Corfield, Miss Gordon, Mr J E Platt, Mr T Radcliffe, Mr T W Brooks, Mr G C Kilby, Mr Stochr, Mrs White and ayah, Capt and Mrs Young, Mrs Fannin, Mr Ghose, Mr Gordon, Mr Hockins' ayah, Mr James Smeaton, Mr T Nelson, Mr Cusson, Miss Hume, Mr W Lucas, Mr A Fry, Mr and Mrs P Tarry and two children, Mr A Gardener, and Mr W H Willock.

From Brindisi —Mr P W Wilson, Mr A E Keell, Major and Mrs Gordon Young and daughter, Mrs Kipling, Mr R M and Mrs Dane, Mrs Money, infant, and ayah, Mr R Riddell, Mr C B Jourdain, Mr E S Liewhellin, Mr H Kench, Mr A M Hayes, Mr R Brown, Mr G W and Mrs Allen, Mr and Mrs and Miss Barrey, Mr H R MacInnes, Mr G C Sconce, Mr and Mrs F W Court, Major Hay, Mr A W Mackie, Mr H S Taylor, Mr J G A Baird, Mr G Duncombe, Mr Mossop, Major Vibert, Mr J E Paul, Mr Quinlan, and Mr Gubby and two men servants.

From Venice.—Mr J A D Dawson, Mr and Mrs Tremlett, Mr J S Froeschmann, Mr Nunday, Mr A Weeks, Mr C D Leggatt, Mr J G Charles, Mr Imsell, Lieut and Mrs Michell, Mr H J Meyers and Mrs Meyers, Mr Firebrace, 2 daughters and governess and European female servant, Major and Mrs J B Sparks, and Mr T W Poplom and 2 daughters.

From Aden.—Mr J Clayton, Mr J T Cook, Mr W Murray, and Mr A Fernandez.

Domestic Occurrences

BIRTH.

PAGE.—October 23rd at Colaba, the wife of Samuel Page, Inspector of Police, of a son.

MARRIAGES.

COLVILL—CAREY—Sept 29th, at Arbroath, W H Colvill, Surgeon-Major, Indian Army, to Helen, daughter of late R Carey.

HENSLEY—KING—Sept 29th, at Compton, near Guildford, F F Hensley, of P W D, Bombay, to Agnes, daughter of J King, of Comdton Field Place, Surrey.

THOMAS—BATTYE—Oct 14th, at Bhuj, Cutch, Lieut Dacres Thomas, Bombay Staff Corps, to Julie Mary, elder daughter of Colonel A F Battye, Bombay Staff Corps.

DEATHS.

SALMON—Sept 28, W M Salmon, late Bombay C S

BAYLY—Oct 1st at Southampton, Henrietta, widow of Major N S K Bayly, R A, and daughter of the late Lieut-Genl H W Gordon, R A.

PEARSON—October 24th, at Taylor's Hotel Fort, Charles, the beloved son of P. Pearson, aged 3 years.

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Captain J. B. Lawrence, 31st December 1881, Rs. 10-3 ; R. N. Burn, 7th June 1881, Rs. 7-10.

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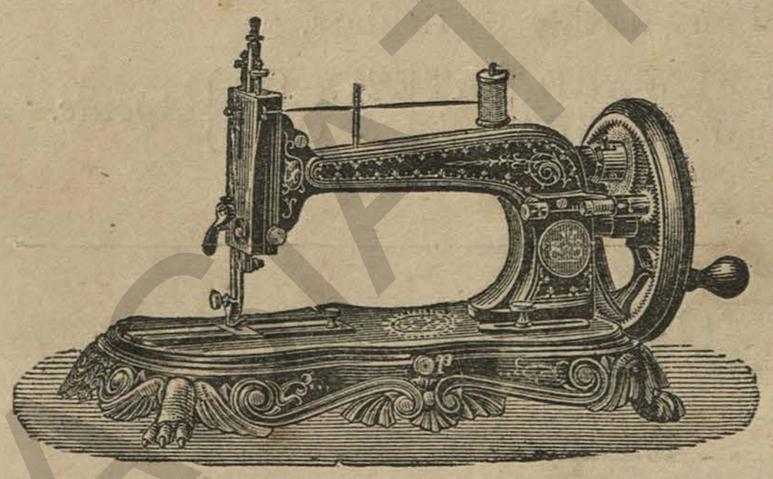

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GREAT INDIAN PENINSULA RAILWAY.

ALTERATIONS OF TRAINS.

WORKING OF AMROATI STATE RAILWAY.

On and after Monday next, the First of November 1880, the following alterations of, and additions to, Trains will take effect upon this Railway, namely:—

FIRST—The down North East Mail Train will leave Bombay at 6-30 p. m. instead of at 6-0 and will arrive at Jabulpur at 9-50 on the following evening.

SECOND—The down North East Passenger Train now leaving Bombay at 8-30 a. m. will start at 7-0 a. m. instead, and will arrive at Jabulpur at 5-10 on the following afternoon.

THIRD—The up North East Mail Train which now leaves Jabulpur at 6-40 a. m. will leave at 5-10 a. m. and will arrive in Bombay at 8-15 on the following morning.

FOURTH—The down Passenger Train leaving Bhusawal at 11 45 night for Nagpur will leave at 10-20 p. m. and will reach Nagpur at 10-35 the next morning.

FIFTH—The down mixed Train from Bhusawal to Nagpur will leave at 6-50 instead of at 6-30 a. m. and will arrive at Nagpur at 10-45 the same evening.

SIXTH—The up Passenger Train from Nagpur will start at 7-0 a. m. instead of at 5-0 p. m. and will arrive at Bhusawal at 7-15 the same evening.

SEVENTH—The up mixed Train now leaving Nagpur at 5-0 a. m. will leave at 1-30 p. m. and reach Bhusawal at 5-20 the next morning.

EIGHTH—An additional mixed Train will be run between Igatpuri and Bhusawal. It will leave Igatpuri at 6-0 in the morning and arrive at Bhusawal at 6-45 the same evening; and will leave Bhusawal at 8-0 in the morning and reach Igatpuri at 8-45 the same evening.

NINTH—The mixed Train between Kalyan and Kasara will be resumed (on week days only). It will leave Kalyan at 8-20 and reach Kasara at 11-30 p. m. and will leave Kasara at 8-0 and reach Kalyan at 11-15 a. m.

TENTH—The present Down Train leaving Bombay at 9-30 a. m. for Poona will leave Bombay at 9-45 morning and will arrive at Poona at 5-30 in the afternoon stopping at all intermediate Stations.

ELEVENTH—The up Train now leaving Poona at 10-0 will leave at 9-0 in the morning and will arrive in Bombay at 4-45 in the afternoon, stopping at all intermediate Stations.

TWELFTH—The Train which now leaves Poona at 12 20 will leave at 12-30 noon and will arrive in Bombay at 7-30 in the evening.

THIRTEENTH—The Local Train service between Bombay and Kalyan will be altered and improved.

All other Trains by which Passengers are carried will continue to run as at present.

When available, a small compartment of a third class carriage can be reserved for ten third class fares upon Mail, Passenger or Mixed Trains.

For other and consequent alterations, and for further particulars, see the published Time Bill dated the First of November 1880. Any additional information can be obtained at the Stations, or of the undersigned.

AMROATI STATE RAILWAY. From the first of November next, the Amroati State Railway will be worked by the Great Indian Peninsula Railway Company.

From the same date all the Rates and Fares and the wharfage and other charges and all the general arrangements in force upon the G. I. P. Railway will be charged and adopted for all traffic upon the State Railway. And the extra charges now made upon traffic conveyed over the State Railway will continue in force.

Two mixed Trains will continue to run daily between Badnera and Amroati in connection with the Down and the Up Passenger Trains on the Nagpur Branch.

HENRY CONDER,
General Traffic Manager.

Bombay 25th of October, 1880.

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